

to their nests. To love life too much is to
act like
the sheep brought to slaughter which eats
the leaf tied
for decoration. Particularly should one
remember that
he is not to support himself by pursuing
wrong ways.
If he does so his folly is comparable to
that of the
frog which is caught in the snake's mouth
and snaps
at a gnat flying near its own mouth.
Unmindful of
its own doom of death it tries to take
another life.

Thus the poet proceeds repeating
advice, amplify-
ing statements of truth, illustrating,
exhorting. The
words are remarkably simple and direct.
The similes
of the sheep brought to slaughter and the
frog in the
mouth of the snake are old ones. The
Sivasaranas
used them. The Haridasas used them.
This teacher
uses them. Other similes in this book are
equally
striking. The poet compares the ways of a
man who
goes on in worldly life to the insect which
rolls a small
ball of cowdung up and up. The farther it
goes the
heavier the ball becomes and it is ever in
front occupy-
ing the whole of the creature's horizon. It
is a won-
derfully apt picture of the position of the
man of the
world engrossed in the world's affairs,
When we
nurture our bodies too lovingly ? death, says
the poet,
laughs from behind, as the unchaste wife
when her
husband caresses her child. The man may or
may not
suspect but certainly does not realise that

the child
belongs to her only and not him. So we
either do
not suspect or do not realise that our
body is the
property of death.

**<i>¶) An Aphorist and His
Aphorisms**

Among the most popular of literary
works in
Kannada in the past was a book of
aphorisms by